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ume. I may say in closing that the question of particular interest to the readers of the JOURNAL, namely, of the relation of religion to morality, is not quite clearly treated. On the one hand, service to man is spoken of as the outcome of our relation to God (p. 129). On the other, it is said, "obedience and order grew out of religious culture, submission also; but not the moral sense, the impulse to righteousness" (p. 176). The view is also expressed that morality and religion arise from different centres, uniting only in their highest forms, and that to a great extent even the development of the higher ethics has taken place independently of religion (pp. 187, 188).

WILLIAM M. SALTER.

CHICAGO.

LA RELIGIONE MORALE DELL' UMANITA. Di Giovanni Cesca, Bologna: Ditta Nicola Zanichelli. 1902. Pp. viii, 584.

The appearance in considerable numbers of books treating of the possibility and the desirability of establishing a system of practical morality which shall be wholly independent of all theological dogma, is the sign of an ever-increasing interest in a problem as important as it is difficult. So long and so closely has moral teaching been associated with religious beliefs that many earnest and sincere persons are incredulous that the strands should ever be separated. But if a successful war is to be waged against the imposition or maintenance of religious tests as determining a teacher's qualification, and against all infringements of "*Lehre-freiheit*," whether in the school, the college or the university, it is essential that the advocates of liberty should be able to show that the exclusion of theological doctrine is perfectly compatible with the inclusion of a sound and vigorous moral training. France is leading the way by demonstrating that social ethics may be systematically taught in educational institutions under government control. In England, in spite of recent reactionary legislation, there is a growing feeling that in this direction only can a permanent solution of the present educational difficulty be found. In America there is a demand for a more scientific and more thorough instruction in the principles of morality, both in the primary and secondary schools, such instruction to be, of course, wholly

secular. Such a work as this now under review shows that in Italy thoughtful men are confronting the same problem and using their best efforts to solve it.

The book of Signor Cesca deals with the subject of a non-theological morality as an urgent social requirement. Interesting and suggestive on many points, it is somewhat weakened by insistence on a crude and rather dogmatic phenomenalism, which, in the writer's opinion, is the final outcome of the work of the scientific spirit. That all philosophy other than a pure empiricism must lead to an acceptance of supernaturalism, and ultimately to a dogmatic theology, is a proposition the truth of which is open to question. The author, like many others of his school of thought, tacitly assumes that philosophical speculation is the opponent, rather than the compliment, of science. Something, too, of one-sidedness and prejudice may be detected in his account of the relation between doctrinal Christianity and the moral life of Christendom in the past and the present. On the other hand, the account given of the growth in recent times of extra-theological ethical work is excellent; the information offered in regard to Societies for Ethical Culture and similar moral agencies is very considerable and will be a complete revelation to those who still regard secularism as a merely negative movement. Signor Cesca's criticism of the various forms of what we may call agnostic credulity, such as the theories of Balfour, Kidd and James, which all seek to support religious faith by minimizing the claims of reason, are acute and vigorous.

It is, not unnaturally, the constructive part of the work which contains most debatable matter. Having demonstrated that for the future development of human society a non-theological "religion" is needed, he urges that such religion must be based on a recognition of the solidarity of human society and the subordination of the individual to the general welfare. There must thus be present to the mind of each person an ideal world, which he is to endeavor as far as possible to realize. For this, however, the self-development and free spontaneity of the individual are essential, and the institutions of the family, civic society, and the state are not to be abrogated but used rationally to further the good of all. It is only when the attempt is made to fill in this excellent framework that we find reason for doubting whether the results of Signor Cesca's moral system, as he foresees them, would be altogether desirable. Thus, in

the domain of aesthetics he seems to urge that all works of plastic art are to have a moral purpose, and that only such poetry is to be written as will eschew all allusions that would be incomprehensible to the uneducated man. In regard to the economic order of society we learn that women are to be excluded from all industrial occupations other than those of the household, and from all the learned professions, save teaching and medicine—they being excepted on the rather curious ground that, “in both these, love with benevolent and careful attention are of more value than genius and talent.” In regard to the cult of the new religion, moreover, it may safely be predicted that such family and civic rites as are here suggested, together with the establishment of an ethical priesthood, would certainly, and probably with great rapidity, bring about a reversion to most of those time-sanctioned customs and ceremonies which the author regards as injurious and reprehensible under Christianity. Other objections might be urged, but defects are inevitable in an imaginary construction of a new order of things; and, after all, they do not affect the soundness of the main thesis. The book, as a whole, may be read with pleasure and profit by all interested in the progress of social ethics.

E. RITCHIE.

HALIFAX, N. S.

IL PENTIMENTO E LA MORALE ASCETICA. Di Zino Zini. Turin; Fratelli Bocca. 1902. P.xii, 232.

We find here a subject treated which has perhaps met with less attention from ethical writers than its importance merits, namely, the degree of value to be attached to remorse and repentance as factors in the moral life. The conclusion reached by Signor Zini is that this value is very small, and that the insistence upon the need for an acute sorrow for evil already committed, which is to be found in the doctrine and discipline of the Christian Church, has been unwholesome, on the whole, and productive of moral degradation and weakness of character, though it is admitted that under certain circumstances, for children and for those whose moral life is still very little developed, it may have an effect that to a limited extent is salutary. The tone of the book is moderate and philosophical, and the author